

ABSALOMS
FVNERALL:
PREACHED AT BAN-
BVRIE BY A NEIGH-
BOVR MINISTER:

OR
THE LAMENTATION OF A LO-
VING FATHER FOR A RE-
bellious Child.

P R O. II. 31.

*Behold the righteous shall be recompensed in the earth; how
much more the wicked, and the sinner?*



LONDON,
Printed by WILLIAM HALL, for
Thomas Man. 1611.

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TO THE READER.



Ee here (Reader) way made to the ^{I Sam. 10. 10.}
 Hebrew Prouerbe: Is Saul also ^{II.}
 among the Prophets? His
 friends held it strange to see him
 prophecying, or singing holy songs
 (as it is expounded:) and it will be as strange to al ^{vide Vatabl.}
 that know me, to find me in the Presse, both in re- ^{ad locum.}
 spect of mine insufficiencie, (in which regard the
 word is put vpon me by him that applies it to such ^{Polyd. Virgil.}
 smatterers) as also in regard of my disposition and ^{Adag 374.}
 affection, who haue in others disliked this ouer-
 printing, and for my selfe alwaies affected (it may
 be too much) priuacie and retirednesse. But see what
 importunity can doe. In the second of the Kings,
 chap. 2. there is a very absurd motion made to Eli-
 sha by well meaning men, and Elisha in the end
 yeelds to them in a sort against his will. And why?
 they were instant vpon him till hee was ashamed,
 vers. 17. This motion of Printing was to me at first
 as that to him; yet now at last, being ashamed to

TO THE READER.

be inexorable) I haue said with him, Send. Now if the Printer (the chiefe actor I meane in this businesse) returne as wise as they, hauing his labour (with them) for his paines, my answer is the same with the Prophets, Said I not, Doe not goe? Thou hast my defense (Reader) for the printing. If any thing offend thee in the Sermon preached, thou must remember, that I meant it to an assembly knowne, not to strangers vnknowne: and therefore doe not blame me for not vsing the Latine or Greeke tong, vnlesse thou canst helpe my bearers to Latine or Greeke eares, and then I shall make no more scruple of Latine then English: In the meane time I dare promise no more then that I thinke is as familiar to them as English, yea such English as they vnderstand; for some English is Hebrew to the vulgar sort. If thou take exception further at my naked margent, because it is so empty of humane Authors, I pray thee be satisfied with this answer: First, our Auditors in these parts are content to take Gods bare word, without any further band or testimony: Secondly, I cannot discharge my selfe (I iudge not others that vse it) of pride and ambition, if I should be quoting: for all that know the smalnesse of my standing, weaknesse of my body, greatnesse of imploiment, in a place vndertaken with as much feare
and

TO THE READER.

and Unwillingnesse, as it is undergone with paine and heauinesse, doe well know that my reading cannot be great; and my owne soule knowes, that there can be nothing to worke me to this practise (in these parts) vnlesse I would be ambitious: for to what end should I tell poore people of Fathers & Historians? What should mooue mee to it, when I know before hand, they will thinke neuer the better of me, nor of my doctrine, for so doing? (verb. gra.) In speaking of Iobs children in the first point, I allude to a place in Chrysostome: to what end should I amaze them with his name and his homily, Ad Pop. Antioch.? In another place speaking of sinne in the godly, ad agonem, I remembred Austins discourse about that matter. In speaking of Popes, I thought of Polydore Virgils note in that behalfe: and the bringing in of David speaking to his sonne, put mee in minde of Caesars patheticall speech to Brutus, *is or riam*: and the very mention of Absoloms rockie heart, not yeelding, brought to my remembrance Hannibals practise with the rockes to make them giue place. Now, (I pray you) had not I little to doe, if I should thrust all these into a Sermon? If I should doe so in such an Auditory, would not my heart say, Now thou seekest thy selfe? What others doe, I know not; I iudge none; my heart would smite me for it in this place:

and

TO THE READER.

*and therefore hold me excused (good Reader) till I
see further reason for such a practise. In the meane
time, if this Sermon be too plaine for thee, leaue it
to them that loue plainenesse. If thou find any bene-
fit by it, blesse God, thanke the Printer, be-
stow one praier on mee, who desire increase
of grace on thee, and on all the
Israel of God.*

Hanwell this 25. of August, 1610.

Thine in Christ

Robert Harris.





A Sermon,
PREACHED AT BAN-
BVRIE, BY A NEIGHBOVR
MINISTER THERE.

2 SAM. and (as our Books distinguish it)
 CHAP. 18. VER. 33.

*Then the King was moued, and went vp to the Chamber
 ouer the gate, and wept: and as he went, thus he said;
 O my sonne Absalom, my sonne, my sonne Absalom:
 would God I had died for thee, O Absalom, my sonne,
 my sonne.*



As we haue reade in the former Chap-
 ters, of *Absoloms* strange and
 vnaturall practises against
 his owne Father: in this we
 reade of as strange a iudgmēt
 (as strange sinnes doe beget
 strange plagues) executed vp-
 on him from heauen. The
 Lord hauing trusted him by
 the haire, (fitt matter for an
 halter) and *Ioab* with his men
 dispatcht him; the King his father is now to vnderstand the
 newes; who waiting the tidings at the gate of *Mahanaim*,
 and receiuing a message contrarie to his expectation and
 desire, (for hee desired nothing lesse then *Absaloms* death)
 was exceedingly moued (as the word implies) and finding

him

himselfe overcharged with griefe, he takes couert as soone as hee can, gets into the next roome, there to weape it out: but before hee could come thither, his heart would breake vnlesse it found a vent, and therefore he discharges himselfe at the staires as hee goes, and breakes forth as you heare, *O my sonne Absalom*, &c. which words are vttered, you see, vpon the report of his sonnes death, and containe a report of his behauiour, what time the tidings was first brought to him. Plaine they be of themselues, and lie open to the shallowest braine, so that we need no Comment; and for method, it is against method, to obserue any order in them. Yet if you will (to the end you may the better see the grounds of the points to bee gathered) you may obserue in them two things: First, *Dauids* sorrow: Secondly, the occasion thereof. The occasion is implied in the first word, which is capable of more readings then it hath letters in it by farre: and here we render it [*Then*.] His sorrow is set downe, both as it was inwardly conceiued, and outwardly exprest; conceiued, he was moued; exprest, partly by deeds; he wept, which is amplified from the place, on the staires, and in the chamber: partly in words, words (*I say*) of complaint and wish, and all for his sonne *Absalom*. Let vs beginne with the first; and such time will not giue mee leaue to speake of all, let vs gripe as much at once as wee can, and bind many things together within the compasse of few points. *Then* (saith the Text) i. when hee had receiued newes touching *Absaloms* death, *the King*, i. *Dauid*, *Absaloms* father, *Israels King*, was moued: the word importeth some great alteration in a man, by reason either of some feare, or griefe, or anger, or all. Now howsoeuer all these did meet in *Dauid*, yet in this place his motion is chiefelie from griefe: feare had the precedencie before, whilest he was held in suspence, and the issue of the battaile was doubtfull: anger tooke its place after, when hee had more leasure to thinke on *Ioab*: now griefe was predominant, which at the first did amaze him, and after vttered it selfe in teares and complaints. When a man hath some deepe gash, or sudden chop, you shall haue for the present a great
silence

Abfaloms Funerall.

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silence (as it were) and the flesh on each side will bee wanne
 and pale, and then soone after, the blood (which had carried
 the newes to the heart) issueth forth most furiously: such
 was *Dauids* wound in this place, the newes struck into his
 heart and astonished him for the time, but hauing a little
 recovered himselfe, he powreth it forth as you heare and
 see. Now in that good *Dauid*, who is here termed the King,
 is found thus deeply wounded vpon the receipt of so hea-
 uy tidings, and weepes so bitterly vpon so neare an occasi-
 on, (I meane the death of his dearest *Abfalom*) let vs hence
 note this, in the generall, from the party sorrowing, and
 the occasion and measure of his sorrow laid together; That
 Gods dearest children are exercised with neare and pier- Doct. 1:
 cing crosses in this life. It may seeme to bee no good con-
 gruitie, to say that *Dauid* wept, that king *Dauid* mourned;
 for Christians to mourne being poore, or Princes being
 wicked, it is no strange matter: but when a man hath God
 for his friend in heauen, and a kingdome on earth too, what
 should trouble him? yet for such a one the Lord hath crosses,
 and those sharpe, those neare, those cutting. Witnesse *Dauid* (the man in question) a man after Gods heart: what
 a life had he in his father in law his time? when went hee Read his life
in the bookes
of Samuel.
 to bed with drie cies? when liued hee a merry day? what
 comfort in *Michal* his wife? what troubles after *Sauls*
 death? what breaches in his familie? what heartbreak-
 ings in his *Thamar*? in his *Amnon*? in his *Abfalom* whilst
 he liued? and now when a man would haue thought him
 spent and drawne drie, how many teares doth hee spend a-
 fresh vpon his death? these crosses come close, cut deepe,
 here are griefes (in his familiars shall I say? nay) in his Read his sto-
ry, from the
18 of Gen. to
the 46. Chap.
 kinsfolkes, his father, his wiues, at *Ziklag*, his children, his
Abfalom. And was not *Iacob* in the same case? was it no-
 thing to be rended from his owne fathers house? to liue
 in feare of his owne brother? to be so vsed by his owne vn-
 cle? to be so cosened of his owne wife? to haue his onely
 daughter defloured? to haue his dearest wife to die so vpon
 his hands? to haue one sonne banished? another an adulte-
 rer, another incestuous? many murderers; neere crosses,
 B when

when vncke, when cofins, when wiues, when children shall be our crosses. And what would you say of *Iob*, were his case your owne? It may bee you would thinke it a losse to part with so much goods and cattle so soone; to be worth a thousand pound in the morning, and to haue all your grounds vnstockt by night: it may be it would trouble our patience to heare the scernes of base fellowes, and to see that contempt in our owne seruants: but (alas) if our kindest friends should quippe vs, and they that were religious censure vs, if our owne wiues should begin to be weary of vs, and wee should haue the burying of ten children, and first vaburie them, and there see how louingly they sat together, and what prouision was there made for the chearing of their hearts, and heere plucke out one, there another (perhaps) lim-meale and lay them all on an heape; would not this haue wrought vpon vs? But then, if to all this there should be added such plagues on the body, such terrors on the soule, would wee not say, our crosses were sharpe? yes (brethren:) we may say that *Iobs* were sharpe, and sore and neere, when friends, when seruants, when children, when wife, when God and all seeme to minister matter of griefe. It shall be needelesse to draw you further in examples, these are beyond exception, whether you looke to the goodnesse of the men, or the greatnes of their crosses, in all whom we see that verified, which once *Salomon* the sonne, and *David* the father deliuered in more generall tearmes, the one touching the number of the faithfull afflictions, that they come by seuens (i. troupes) in one and the same day, the other touching both number and measure; that they are many and great, in number many, in nature weightie, as the word signifieth both. But leauing testimonies, what might bee the cause that Gods best children are so sped? Is it their religion? Is it their profession? No, no, it is because they are let with corruption (if you will haue it all at once) and therefore must be purged: For first (a little to enlarge our selues in the vnfoldings of some few amongst many reasons) Gods best children will sometimes venture on noisome meates and hurtfull poisons, they

Pro. 24. 16.

Psal. 34. 19.

Reason. I.

Abfaloms Funerall.

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they will feede on the grosser finnes, they will drinke in very puddle, I meane iniquitie, and when the child hath so done, what should the father doe? If *David* will lie and commit adultery, and fall to murder innocents, what can God doe lesse for *David*, vnlesse he would haue him damned, then scourge him thorowly? what should hee doe but lay it on his skinne, yea and lash his conscience, and when he will bee walking so neere hels mouth, take him by the heeles and make him beleue he will throw him in? what though he do cry? what though he be crossed of his will? Is it not better hee should cry heere then in hell? and receiue his payment here rather then his iudgement there? Is it not better he should lose his sin, then God his child? So then, one cause why the Lord doth thus lay load on his children here, is, because they defile themselves (sometimes) with grosse finnes, and therefore must haue much washing; they take the dedliest poison, and therefore must haue working physicke. *David* was gone so farre this way, that to this place hee hath not recovered himselfe, hee deales not like old *David* as yet, and therefore euery moneth almost hee must haue a purge; and whosoeuer he be that will venture after him in these dangerous paths, shall be sure to passe vnder the rod, as *David* did, if he be Gods as *David* was. Secondly, Gods children if they fall not to deadly poison, yet will they surfet of lawfull meates and pleasures vnlawfully, so childish we are when we are turned loose to delights, that for our liues, wee cannot keepe a meane; wee cannot haue prosperity but wee will abuse it, wee swell, wee bragge, wee snuffe, we looke ouer our brethren and forget our selues, even the best of vs all. Poore *David* that scarce euer came where prosperity grew, had but a little rest, and he beganne to dreame of golden mountaines, hee thought crosses had now taken their leaue of him, and would be afraid to looke into the court, and therefore *Abfalom* is sent out of his bowels to confute him. And good *Hezechiah* who was first humbled at the comming of *Saneherib*, and the second time, brought to deaths dore by grieuous sicknes, had no sooner a little respite, but he begins to looke big and to lay

Psal. 30.

2.Kings 20.

about him, when Ambassadors came to visite him, hee carries them from place to place, and sets the belt side outward: he swaggers not onely with them, but with *Esay* too, (who tooke as small pleasure in this his courting, as many of his cloth doe now in preaching:) O *Esay* (saith hee) you cannot tell who haue been here, great states; the King of Babel sent Ambasadours to vs, such Princes so farre from vs take notice of vs; and they (I would haue thee know) were roially entertained: wee shewed them withall, what store of gold and siluer our treasures could afford; we would haue them know, that all the wit and wealth is not lodged in Babell, but that Gods people haue it in them and about them too, as occasion shall serue. Thus *Hezechiah* thought hee spake but reason: but the Lord seeing him so rancke, thinke it time to let him blood, and therefore *Esay* giues him a cooler: You haue made (saith hee) for so in effect hee speakes) a faire hand of your wealth you haue, you haue brought the wolfe to the folde, and now keepe him out if you can: Gold-thirstie Babell now knowes where to haue a draught: and as for your selfe, sith you thinke the better of your selfe for your wealth, the Lord hath made your willy, and the King of Babell is your executor. Thus because *Hezechiah* surfeited, he is physickt: and this is another reason of the Lords thus dealing with his people, because the difference is not great whether you eat bad meate, or surfet on good. Thirdly, God had but neede to diet the best of vs sometimes, because we be so lazie when we are full, much like to a man that comes newly from a feast, fit for nothing; we follow our calling as if we would drop on sleepe, we performe exercises of religion, as children say their lessons, minding euery thing rather then that in hand: wee come to the ordinances of God, as fed wantons to a feast, nothing pleaseth vnlesse it be some odde sawce or new inuention, the worst dish on the table; so it is with vs, when wee come to the word, the sense must be pleased as well as the heart edified, else it is but a dry feast, one tricke of wit doth more affect, then twenty gracious sentences: now when the Lord sees our mouth so farre out of taste, that it cannot relish

Absaloms Funerall.

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relish our meate, and discouers in vs such a lazinesse about our businesse, he thinke it reason to prouide some remedie in time, lest these fore-runners of sicknes breake forth into worse inconueniences; and surely *Dauid*s practise and case may affright vs all; for (alas) how did he gather mud, when he had stood still a while? and how would his corruptions againe haue growne to some head, had not *Absalom* beene raised vp to breath him, and to disperse them? Now if *Dauid* were so foggie after so many breathings, *Dauid* a man of so good a diet, how resty should wee bee if neuer walkt? how grounded on our lees with *Moab*, if neuer turned forth from vessell to vessell? It standes the Lord therefore vpon, if hee will prouide for his haruest, and our good, to take some paines with vs, lest otherwise he faile of his vintage, whilst we want dressing.

Fourthly, (and in a word) crosses had need to come, and come thicke, and come in strength to the strongest of vs, because in the best there be many and strong corruptions: O the pride, the pride, the vnbeleefe, the ignorance, the selfe-loue that lodges in the purest soule; would yee not haue thought that *Dauid* by this time had almost emptied himselfe of all pride, that all passions, all loue of the world, all carnall affections had beene well nere buried? but see, see, when crosses come, how he laies about him, hee sobs, he roares, he would die in a passion, as if he knew not what he did, or cared not what he said. Now should not such a stomach as this be taken downe? yes, the child had beene spilt there if the nod had beene spared: and therefore God laies it on. Now if good *Dauid* after so much breaking and so long standing in religion, be so waspish, so impatient, so passionate, do not you thinke that there is some store in vs? let vs be crossed a little, cannot we chafe? let vs be abused; cannot we find our tongues? adde to this our worldlines, cannot wee bee content to liue longer in this world (bad thoughts it be?) do we not dote too much on one *Absalom* or other? be not our hearts yet vnbroken? why then you see, God must smite and smite againe, and smite home, and draw blood: for no sound heart must go to heauen, as none
but

but sound hearts must come thither, sound (I say) from hypocrisie, but broken with sinne and sorrow: thus wee see great cause of great affliction on Gods part, first our sinnes are great which must be purged and prevented, our surfeits great which must be cured, our deadnesse great which must be quickned, our infirmitie bad, which must be cured. Time will not giue to speake of all: One more reason shall be drawne from our owne practise, and so an end. As God laies many crosses on vs, so we may thanke our selues for many too, not onely in that we doe deserue them, but in that we worke them out of our owne bowels: for many we draw vpon our selues by riot, idlenesse, vnthriftines, rage, &c. and the more we make more heauy (that are heauie enough already) through our owne folly, and that is whilst we rake into our wounds looking no higher, and what with vnbeleefe and impatience, doe double the crosse on our selues. *Dauids* burden was heauie enough already, hee did not neede to increase it: yet such is *Dauids* weakenesse, he cannot choose, it is his *Absalom*, pretty *Absalom*, and therefore he must pay for his passions; and thus, when God afflicts vs in measure (as euer he doth his children) wee make our crosses beyond measure, because we keep no meane in mourning, and not onely so, but we prouoke our father to giue vs somewhat for brawling and for struggling: & thus we see some reasons of our so great and neare afflictions, taken partly from our selues, partly from our God. The wicked will happily thinke themselves wronged, that we giue not them and their master the credit of the Saints troubles; but (to speake properly) they are no causes, but onely executioners, they are hangmen and bedles; when an execution is to be wrought, and the Lord hath assigned some of his shrewdest children to punishment, they shall haue the office sometimes to bee the gaoler or belman, that is their preferment. Leauing therefore these scullians in the kitchen there to scoure a vessell or licke a dish when they shall be called vpon, let vs make our vse of this so large a Doctrine, and see whether wee can bee briefer there. First then;

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Vse 1.

Is this so, that Gods dearest children haue and must haue
 such great and piercing crosses in this life? then must all
 who would be knowne by that name, make account of such
 and prepare for them. Such is our follie (for the most part)
 when the sunne shines, we neuer thinke of a darke night, &
 when the morning is faire, wee neuer feare a storme, and
 therefore are sometimes taken without our cloake (as it
 were.) Such also is our conceit of our selues, and confidence
 in worldly helps, that we hope they will not see vs want; or
 if they faile, yet we thinke to shift better then others can, &
 to lue by our wits: hence it is, that we are almost growen
 to Babels conclusion; Though others be widowes, fatherles,
 childlesse, comfortlesse: yet wee shall see no sorrow. But it
 will be granted (I trow) that our nature needs phylicke, as
 much as other mens (there is no difference in the mould) &
 that our carriage hath not bene so good, but that iustly we
 may feare some brushing. It may be, *Dauid* was as honest a
 man as some of vs, perhaps *Hezekiah* was not farre behind
 vs, possible *Paul* might match vs in any grace, and haue as
 little pride, hypocrisie, self-loue, passion in him as the best
 of vs all; yet were these (holy men) greatly afflicted and
 wonderously straitned, and why should we dreame of peace?
 If wealth would discharge a man of Crosses, *Hezekiah* was
 not poore: if honour, *Dauid*, was a king: if either witte or
 grace, *Paul* was no babe: but these will not serue the turne,
 kings children must haue phylicke (if sicke) as well as poo-
 rer mens; why should they not? so much the Lords. Our
 Prince is consecrated through afflictions, our way is an af-
 flicted way (as you would say) and it is the voice of heauen,
 that thorow manie tribulations we must enter into heauen.
 Now then, sith the case so stands, that either wee must dis-
 claime the right of children, or else endure afflictions, either
 passe vnder the rod or be bastards, let vs (vnlesse we meane
 to shame our selues.) arme our selues for crosses before hand,
 and not prepare onely, but prepare for all, yea the nearest of
 all. For what hath befallen *Dauid* and others, why may not
 the same befall vs? some wiues haue great crosses in their hus-
 bands, some husbands in their wiues, some parents in child-
 ren.

Mat. 7. 14.

dren, some children in parents, some are neerely toucht in their body, some in their estate, some other in their name, in their soule other some, and where is our discharge? who hath exempted vs? may not we neede them as much as others? doth not God loue vs as well as others? are not these things written for our vse? O then let vs thinke on these things in this our peace, and now lay in for a rainy day, now whilst wee can pray, now whilst our bodies are free from distemper, and our affections from trouble, now whilst wee are our owne men, and haue freedome (as it were) of heart; now let vs hoard vp prayers against the time of trouble, when as either in respect of sicknesse in body, or sorrow of minde, we can say no more then *David* now can (my son, my son, my paine, my paine, my heart, my heart.) Now let vs treasure vp faith and patience, and wisdom, as *Ioseph* did come, such a day of vterance will come, a day of spending, not of getting, a day wherein our owne stocke & the Churches treasury too (I meane others praers) will bee little enough: do not thinke it sufficient to haue some what before hand, wee are not at agreement with crosses to depart when we giue warning; neuer forget *David*, a man not meanelly graced, nay a great husband, who had his soule well stockt, and in good plight, and yet how vnhandsome. ly doth hee now behaue himselfe? Ah *David*, thou wast wont to haue praers, and gracious meditations, as ready as *Abners* sword that would drop out of the sheath: But now here is nothing but my son, my son; and little doe we know how we shall fling out in distresses, vnlesse we are very well appointed. Now lastly whilst the Lord doth offer himselfe vnto vs as a louing father, let vs come vnto him like obedient children, let vs confesse against our selues, and reconcile our soules vnto him: Let vs seeke to him (as once the *Sidonians* did to *Herod*) through Christ (as they through *Blasphus*) for his fauour (as they for *Herods* loue,) and then being at peace with him in our peace, and acquainted with him in our prosperity, he will know our soules in aduersity, and we shall alwaies haue a rocke to fly vnto in the greatest waues and surges. Thus we see what course must be taken

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ken if crosses shall not hit vs on the bare, & take vs on the blind side: the practise we put vpon you, as you loue your ease, for there is little comfort to be hoped for in crosses, vnlesse there bee some preparation for them. Men may thinke themselves armed when they haue men and money to befriend them: but then, (neuer till then) are wee fitted for crosses, when God and our owne consciences are friends with vs, and stand for vs, and therefore if we will make sure worke, let vs go to heaven for friends, not to the earth; and be more carefull to get grace in our hearts, then gold in our chests, for crosses bee as the minde and man bee, not as the outward estate. And this is the first vse that I would haue made of this point. The second standeth thus:

Is this so, that the dearest of Gods Children haue great and neere afflictions in this life? then this must teach the wicked to leaue iudging abroad, and to looke homewards: they are on horsebacke, they, when Gods children are vnderfoote; it is their ioy to see the faithfull grieue, they cannot hold but roile it out; These (say they) be the fellows these preachers so much magnifie, these the happy ones, these goe away with all the comforts, they cannot doe a misse, they; but by your leaue, such a iudgement hath befallen one, such a plague another, and which of them escapes better? and this they geet by running to sermons, and thus they triumph. But stay a while, and pause better on the matter: are Gods children thus wounded? what shall become of his enemies? are the righteous thus paid, how much more the sinner? Is this done to the greene tree? Doth the Lord thus visit those vpon whom his name is called? doth iudgement thus begin at Gods house? where shall the wicked appeare? are infirmities accompanied with crosses? what will be the end of idolatry, of blasphemy, of murder, of adultery, of oppression? are the waies to sermons thus strawed with crosses, what shall be found in the waies of whoredome, of blood, of drunkenesse? &c. Was *Dauid* for murder and adulteric once committed, thus entertained, what will thy end be, who still liuest in the ordinarie practise of such like sinnes? yea answer this (if thou canst)

canst) are Gods owne people who haue the spirit of God to pray in them, Christ, and all the Saints on earth to pray for them, who iudge themselves daily, who walke constantly with God, (are they) thus handled in case they do at any time breake forth? then tell me what thy doome is like to be, who neuer praieest, neuer repentest, neuer striuest against sinne, but hast sold thy selfe to do wickedly? Go on then with thy tale, Gods children are afflicted, and greatly afflicted too; I will grant you all; but wote you what? if Gods children (whom hee loues next vnto himselfe in Christ) cannot be exempted from crosses, (bitter crosses) notwithstanding all their repentance, all their teares, all their prayers, but their soules shall grone, and hearts ake, because they be so stubborne and performe holie duties no more, no better; I report me to thee, whether thou dost not thinke that Gods iustice will one day haue thy blood, thy life, thy soule, for all thine abominations which thou dost not repent for, but laughest at, which thou dost not pray against, that they may be pardoned, but frettest that they should be disgraced, and which thou art so farre from leauing, that thou couldest drinke his blood that reprooues them in thee. And if so, then either make vse of the faithfuls troubles, and quickly iudge thy selfe; or else, take every disgrace, every disease, every affliction that befallles them, to bee a pledge of that euerlasting shame, and those euerlasting torments, woes, plagues, curses, that shall seize vpon thee for euermore. I know thy plea before thou speakes but (alas) it will not hold; Christ (thou wilt say) will saue all, he died for sinners, and what needs all this? And did he so? could not Christ when he stood in our roome, and sustained the person of a sinner (though in himselfe sinlesse) could not he (though he were the heire and first borne) escape, vntill his blood was shed, and flesh rent, and soule poured forth as an offering? then either make it good, that thou art in Christ, and become a new creature, or else take thy leaue of all hope and comfort: nothing remaines but a fearefull expectation of iudgement; and that is thy vse. A third we thus inferre, but briefly:

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Is this the estate of the most godly and best beloued in this life? then as this must teach vs to thinke neuer the worse of our selues or others for outward crosses, (which like haile and snow do light vpon the best gardens, as well as on the wilde wast, and like blustering winds will spare no more Princes children then the poorest beggers) sith thus we cannot conclude, vnlesse we will either challenge Gods loue, or the best Christians truth, euen *Dauids*, *Pauls*, &c. so must it cause vs to looke vpwards, to waite for our redemption, and to sigh for heauen, where we shall bee free from all these miseries. When we are from home amongst our friends, our hearts are still homewards though our company be good, our welcome kind, our entertainment of the best, faire, lodging, all better then any wee shall finde at home: yet home is homely (say wee) and away we goe, entreaty will not fetch vs againe: Now if we can be content to change for the worse, because the one is our home for a few daies; how much should we desire heauen (the onely true mansion) where wee are sure to change all for the better? where our estate shall be bettered, and our company and our bodies and our soules; how ought wee to reach after this, and to thirst after it? If *Dauid* panted after the suburbs, the Church on earth, what should our affection be towards the Citie it selfe? If *Moses* preferred the Saints troubles before the treasures of Egypt, what treasures on earth should keepe our desires from the glorious estate of Christ in heauen? and if the *Queene of Sheba* was content to goe from home, and from much of her wealth, that so she might be acquainted with *Salomon*, why should not we desire home, that we might grow acquainted with Iesus Christ, and see him face to face? especially, sith in this iourney wee shall part with nothing but what we may well spare, sinne and corruption? how thankfull ought we to be for Gods mercie, that whereas our fathers liued some fife hundred, some six hundred, some more yeares, and serued a long apprenticeship, the Lord graciously hath shortened our lease, and cald vs from this troublesome sea, into the hauen by that time they were well entered? This is a matter that should some-

what refresh vs in this our iourney, and worke those to patience who cry at the mention of heauen, how long? truth it is (to speake one word to them) the earth is tedious to such as haue bene in heauen, they do not like to be pilgrimes here, when once they are enrolled Citizens there: but sith wee shall (hereafter) bee alwaies receiuing wages, why should we not be pleased to do a little worke? and sith our God hath cut off so many of our sorrowfull daies, why should not wee with cheerefulnesse bestow these few vpon him? I know no affliction is for the present ioyous, all are tedious: but if wee will but looke forward, and fasten our eyes vpon that crowne and kingdome that shall so shortlie come into our hands; and backward, and see our desert, & what others haue left, how we fare and lie, and go euery day better then Christ here did (the most of vs) our crosses will not seeme so strange, as Gods mercies & patience towards vs wonderfull. As for that crosse of crosses, (sinne and corruption) whereof you would be so gladly eased, (alas) how should I comfort you against that? I cannot blame you, nor maruell at it, if you be willing to be any where (much more in heauen) so you may be rid of sinne, that indeede is a bad neighbour, which will put a man to *Rebecca's* complaint, I am wearie of my life: but yet (my brethren) sith we do but drinke as we brewed, nay, sith the Lord mingled this wormwood with so many sweetes, and much allayed the strength thereof: sith these our corruptious haue receiued their mortall wounds, and are now breathing out their last breath: sith the Lord will so suddenly dispatch them in comparison of former times, and long we shall not dwell together: sith he sees some vse of this poison and turneth that to good, (a common good) which in it selfe is hurtfull: sith further he hath given vs some graces, as he hath left in vs (for our exercise) some corruptions: sith (lastly) grace hereafter shall onely come in question, and our debts shall beset vpon anothers score, and for the present, he puts a difference betwixt vs and sinne in vs, (as betwixt poison and the box that holds it) let vs haue patience towards him (though not towards sinne) and so fall out with corruption, that wee forget

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get not mercies: But I haue stept a little aside to call vpon some friends: I now proceed. Hauing thus dispatche the first thing growing out of these circumstances named, we must come to a second, which is almost as generall (for when should we haue done, if we should descend to particulars?) This that we may make way vnto, let vs a little view *Dauids* behauiour in this his distresse. There is none of vs can denie, but his occasion of griefe was great, great reason hee had to mourne, who saith to the contrary? It was no small crosse to see ones child die in such a quarrell: but yet there is a meane in all things (as the prouerbe runneth) his behauiour is very strange, his mourning not like *Dauids*: for whereas this riuer and flood of teares may seeme to bee fed from a three-fold spring, flesh, nature, and grace, and so his sorrow to be partly spirituall, for *Absaloms* soule, partly naturall, in that he was his sonne, partly carnall, in that he was his *Absalom*: yet the truth is, his sorrow is rather carnall then otherwise, if the parts be considered: for first, nature goes not so farre as to wish the destruction of it selfe, as *Dauid* here doth; O that I were dead, dead for thee, or in thy stead: and as for grace, it would neuer bring forth such fruites of passion, as to wish death in discontentment, nor prouoke to whining in this vndecent manner, but would haue composed the affections rather, and haue taught him to mourne in silence. Besides, his sorrow is too much to be good, and comes with too much ease from him, and is too soone ripe to be spirituall fruit. Howsoeuer then we deny not, but *Dauid* was a sanctified man, and so had sanctified affections, and with all was full of naturall affection, yet in this particular, and at this instant, he was more vnnaturall to himselfe, then naturall to his sonne, and bewrayed more flesh for the present by farre, then spirit, yea, that so drowned this, that the motions thereof, could not as yet bee heard. Now this light beeing thus giuen to the words following, you see the points do offer themselves so fast vnto vs, and come so thicke vpon vs, that wee know not well which to receiue, and what to put backe. This (if you say the word) shall lead the way: In that this man (no worse a

Doct. 1.

Iob 3.

Jonah 4. 1.

man then *David*) thus exceeds in sorrow vpon this occasion, in so carnall a manner: Let vs learne, that Gods best children are apt to grieve too much, and to exceede in passion for outward things; as in mirth, when once we are in, we are apt to forget our selues; so in sorrow, when once wee yelde vnto it, wee are in danger of sursetting vpon it. A man would thinke that *David* should bee as little troubled with this disease as any man liuing; for whether you looke to nature or grace, the banks seeme to be so sound, that no excesse of sorrow can ouerflow them: for first, if you looke to complexion, he seemes to bee made of the lightest timber, a man whose ruddy face seemes to promise a resolute and cheerefull heart: if you looke to naturall helpes, his skill in musicke (to say nothing of any else) was not ordinary: and as for spirituall meanes, the best medicines to cure diseases, the king was behind none in these matters: his graces were very eminent, his experience much; and yet if *David* will but plod a while on crosses, nay, if hee will not bee prepared for them, it is strange to see how vnlike himselfe he is, he cries as if he had bene stickt. In the next chapter he takes vp the same note againe: nay, he will die forsooth, he will be gone, he will to his sonne: and why? he is his *Absalom*. And what thinke you of *Iob*? the Lord himselfe giues him a good report, our of doubt hee was an honest man; but did you euer heare a wise man so farre forget himselfe? he is angry with the light, quarels with the night, hath a saying to the starres, to his mother, to the mid wife, there is no dealing with him in his fit, and yet the occasion outward. Instances of this kinde there bee more then enow, but they are vnpleasant, and therefore I will content my selfe with one more, and that is *Jonah*, as strange a man of an honest man as you haue lightly heard of. This *Jonah* was crossed (as he thought) first in his credit: how bare he that? vntowardly enough, the matter seemed naught, starke naught to him (saith the text) he chafed exceedingly: and what was the matter? the Lord preferred many mens souls before the satisfying of his lust: a great matter: yet this man would not brooke it at Gods hand, till the Lord tooke him downe,

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downe: well, the second time, he was crossed in his ease, and a roote (I cannot tell what to terme it, whether tree, or shrub or stalke; a trifle it was which he pleased to fancy for his turne) but would you thinke that a Prophet would chafe at the losse of such a thing? why, this and his heate put him into his old tune againe, he will be dead in a passion; God comes to pacifie him, it will not bee, hee is angry, he hath Chapter 4.
reason to be angry, he will be angry, yea, would hee could burst and kill himselfe with anger. What is the matter? It is belike for some great sinne, because hee hath offended God: no (fir) he is the plantiffe, God had rather (in his conceit) trespassed him: and this is *Ionah*; let vs stay in him (for we can hardly match him, and yet a good man.) What may be the reason of these excessive fits for outward things? The Reasons 1.
reasons are many; amongst many these are some: first, a great mistaking and errour in iudgement, wee ouerprize these outward things, and promise to our selues that from them, which neuer any found in them: and therefore wee ouergreue, when we are disappointed of them. Thus *Dauid* thinks *Abfalom* the pretiest fellow in a cuntry, no man had such a child as was *Abfalom*: and therefore when he is dead, *Dauid* cannot liue: thus because the iudgement makes too great a report of outward things to the affection, the affection makes too great adoe about them, the one being blinded, the other is bewitched: and that is a second reason (such we are fallen into) namely the distemper of the affections, when we haue outward blessings we loue them but too well; and therefore when we lose them we greue too much; for make a breach in one affection and you weaken all, as the whole army is weakened if any part bee disordered, the whole building the worse for the removing of some one stone, and the whole body infeebled by the wounding of one part: Thus because *Dauid* will passe ouer his affections to his sonne in his life time, and settle his ioy in *Abfalom*, he cannot be master of them nor command them when he is dead, hee will bee fond whilst he hath *Abfalom*, no body must touch him, the winde must not blow vpon him, therefore hee will extreamely lament when hee loseth him,

him, and no body must comfort him, because his *Abshalom* is not. Adde vnto this in the third place the deceitfulnesse of our owne heart, which doth but cosen vs, and the subtilie of the diuell, who to the end he may carrie vs headlong with the whirlewind of passion into a sea of troubles, will beare vs in hand, that wee haue reason to griue, and to bee passionate. Thus *Jonah* stands vnto his cause, and being drunken with passion, he cannot see but he hath the better of God: Thus *David* (had a man closed with him, and asked him, what he ment to be so loud)? would quickly haue beene his talesmaster, What? (would hee haue said) would you haue me vn sensible of such a stocke as this? is there no thing to be done by the parent, when the Lord thus singles out his child? ought not the father to take notice of it? especially I must, sith I did not the part of a father to him: he should, ere this, haue beene executed for his sinnes, I let him run on, but now the Lord hath met with him and mee too to my woe: It is iust vpon me, and I am perswaded, I ought not to let it passe without some vse; I must grieue: and yet, were I sure, his soule were now in heauen, I would care the lesse, but (alas) the example is fearefull, so to liue, so to die. Faire words (good *David*;) he speaks as he thinks (good man) but he knowes not his owne heart, is this the cause that you would haue died for him? was it because he had sinned? because you had failed in dutie? (alas) what could your death do for his soule, or your owne discharge? no, no, hee was your darling, you cannot spare him, you must alwaies bare him in your eie; hence those teares: and thus we run on many times in a tale, and would faine perswade our selues, that what we do, is done with iudgement, when (God knowes) our sorrow is as full of flesh as *David's* here was; and thus what through the error of our minds and disorder of our affections, and deceitfulnesse of our owne hearts, and *Sathans* cunning, it comes to passe, that we are in the depth of sorrow and passion (as the *Aramites* in the midst of *Samaria*;) before we know where we be.

Vsc1.

Now this being so, that the best of vs all are subiect to immoderate sorrow for outward things, we must not onely learne

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learne to beare with one another in this our common frailty, but further every one for himselfe must fence and mounnd his heart against these absurd passions and excessive griefes. Many outward things be so base, (in respect of man) that they should not once mooue him, they bee not worthy his cares or thoughts, vnfit to be lodged in the meanest roome of mans soule; to name them the same day with man, were to set them aboue their place; to bestow teares on these, were to wash stables with sweet water, not worth the while, nor the cost. All of them are but finite, none absolutely good, and therefore our grieife for them must bee limited with respect, and vsed with great moderation, els it will degenerate and turne carnall. Neither will it serue the turne to plead that our sadnesse hurts no body, but our selues, and that therein we are enemies to none but to our selues: for were this a true plea, yet were it vn sufficient; for who gaue vs a commission to hurt our owne persons, and to practise murder vpon our owne bodies? but this is not all, for besides a priuate wrong, wee rob God of his glorie, and men of that seruice we owe vnto them; indeed, worldly sorrow makes vs both vnthankfull to God, and vnprofitable to man, and vnaturall to our selues (as hence might bee shewed, but we cannot stand on all) and therefore let vs strive against it. Let vs, (will some man say) let vs if wee can, but how should wee bee armed against the excesse of worldly sorrow? can you giue me any preseruatiues against it? Answer, some we will, many wee might, but so farre as wee practise the following, we shall bee freed of this vnprofitable guest.

Rules.

1. Let vs denie our selues in all worldly matters, and not engage our affections vnto them, either to bee eagerly set vpon them when we haue them in chase, or to bee foolishly puffed vp with them, when we haue them in possession; for if we doe not leaue them, till they leaue vs, it is sure they will leaue vs in the lurch in the end: witnesse *Dauid*, *Abfalom* was gone ere *Dauid* had denied himselfe in *Abfalom*; and therefore now here is nothing but roaring, whereas if hee before had sacrificed his name, and crucified his affection,

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1 Sam. 30. 6.

tion; hee would neuer haue stood vpon those termes, & my sonne my sonne, what will the world say, that my sonne should come to this? but hee would haue comforted himselfe in his G O D) as elsewhere hee did) and said, It is the Lord, let him doe what seemeth best to him: and so, if wee could denie our selues in our husbands, wiues, children, names, &c. we would neuer take on so, when wee part, my sonne, my son, my husband, my child, &c: but as we were not doted with them whilst we had them, so neither would wee be discouraged when we lost them. But here is the miserie (let vs see it and amend it) wee lay the whole strength of our affections vpon the things wee fancy (as the creeple laies his full waight vpon his crutches) and therefore when they are taken from vs (as *Pharaohs* chariot wheelles) wee are downe vpon all foure, and sticke in the mud: yea wee set on our affections as the Bee his sting, with all our might and strength, wee conuey vnto others our very bowels and hearts, and therefore when they are gone, wee are heartlesse. We see the error, what is the remedy? Reioice as if wee reioiced not, and then wee shall mourne as if wee mourned not; bee not too glad when the sunne shines, and then thou wilt not bee too sad when a cloud comes. To this wee must adde a second thing, which in part hath beene already toucht, and that is often to thinke on crosses before they come, and to promise our hearts no great matters from the world; for what is the reason, that wee grow so passionate sometimes but this, & I neuer looke for this, I neuer dreamed of such a day? yea but whose fault and folly is that, not to looke for crosses on the sea? why should wee not thinke to bee crossed as well as *Dauid*, and as soone as *Dauid*? *Abfalom* was lusty in the morning, dead ere night; may not the like crosses steale suddenly on vs? but this was *Dauids* owne error, hee thought when God had giuen him a fine child; that hee must needs bring comfort and peace to his father, call him *Abfalom*, (saith *Dauid*) I hope he will be a good man and a peaceable child one day; and to say the truth, where should a father looke for comfort sooner then from his childe? but yet, it prooues otherwise

you

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you see, *Absalom* is named, (as they say *Popes bee*) by contraries, his name and nature agree like a boat-man and his oares, that looke two contrary waies, poore *David* met with nothing lesse then that hee expected. Let vs learne some wisdome from his misery, let vs not become sureties for the world in a debt of comfort, but rather suspect her, and correct our selues, saying, I now take some comfort in this child, I solace my selfe in this outward blessing, but let mee bee moderate, who knowes what sorrow it may breed mee ere I die? Thus if wee could forecast perils before they come, and bee well appointed to receiue them when they doe come, wee might better quit our selues in crosses then vsually wee doe; but when wee are in our iollity, wee cannot heare on that side: O spare your speech, or else you kill my heart, doe you say, that I must part with my husband, and bury my childe? what my *Absalom*, I hope I shall neuer liue to see that day, at least not yet a while, and thus you will not heare of crosses till they come, and then you cannot beare them, because they come so suddenly. Others know well enough there must bee a time of parting, what need you tell them that? but in the meane you must beare with them, for in truth they cannot chuse but loue their friends, and take their part in all God sends (as if there were no difference betweene louing and doting, betweene moderate drinking, and excessiue drunkenesse) and they doe not doubt, but when God calles them to crosses, hee will fit them for crosses, and thus they runne on. But is it likelie that hee will beare afflictions patiently, who cannot with patience heare them (spoken of)? Is this the way to bee furnished for winter, to sit still and say, if God call mee to winter, hee will fit mee for winter, and in the meane time make no prouision, but say, whiles he sends warme and dry weather, I will take my part? No, in summer thou must thinke of winter, in thy prosperity, of aduersitie, else thou wilt bee soone in *Dauids* tune.

Thirdly, wee must haue a speciall eie to our dealings in outward matters, that wee doe not abuse them to Gods dishonour, nor defile them with sinne and wickednes, for then

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if we bee crossed in them, wee shall soundly smart for it, because those crosses will come with a sting; *David* was not so found in the matter of *Absalom*, as with more credit hee might haue beene, and therefore *Absalom* stickes by him longer then he should. And (surely brethren) crosses are like pinching frosts, they will search, they will examine where we are most vnfound, we shall soone st plaine, & where most corruption lies, there we shall most shrink when the burden comes: would wee not then greeue too much for outward things? let vs not sinne in the vse of them: would we keepe out carnall sorrow? keepe out cursed sinne: if we let this canker eate into our hearts, Gods medicines must pierce as deepe, els what recovery? build on this (brethren) sinne alwaies makes way for sorrow; in that measure that sinne taints vs, crosses will sting vs; this is a true saying and of all men to be beleued. But I am slow.

A fourth remedy is this, we must breake the streame of our affections, and turne our sorrow vpon our sinne, & place all our happinesse in Iesus Christ, so we shall be sure that our sorrow shall be alwaies moderate, so shall we be freed from the worst of sorrowes, that which is false and imaginary, for true sorrow eates vp false, as *Aarons* rodde the Egyptians, and false is euer more hurtfull and violent then true, as bugbeares more affright children then true men. Again, godly sorrow kils worldly grieffe, as spirituall ioy mars carnall mirth: let sinne lie heauie, and outward crosses will be light; mourne that thou hast displeased God and defaced his image, and thou wilt haue little leasure to mourne for worldly matters: againe, if Christ be all thy ioy, and all thy comfort bee shut vp in the Lord, thou canst neuer bee left comfortlesse, sith Christ euer liues in thee, and for thee. But here is the spight, we mistake the marke, we passe sinne, and spende our sorrow on the world, we leaue Christ, and bestow our affections elsewhere, hence wee are to seeke of comfort when wee should vse it, and lose our labour in sorrowing amisse. Thus *David* bestirs him for *Absalom*, and when all is done, he must vnwinde and vnwrap all againe. How happy wee, if we now learne to place our ioy and sor-

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row a right? Lastly, if worldly sorrow shall not beare vs downe, let vs be much in conference with God, and in the practise of holy duties, pray much, abound in thankesgiuing: this is *Pauls* prescription to the *Philip*. You may write *probatum est* vpon the head of it; for there is no crosse so great vnder the cope of heauen, but praier and thankesgiuing will lighten it; as there is none so easie, but plodding and vnthankfulnesse will make it heauy. Let then our complaints be made to God, and let that time which is spent in aggrauating crosses and vnkindnesse, bee spent in recounting mercies and deliuerances, and then crosses will bee as small in our esteeme, as they bee in truth: and had *Dauid* thought on this, to haue cried, ô my sonne *Salomon*, in stead of *Absalom*, and seene Gods mercie in the one, as well as Gods iustice in the other, and in this beate of passion drawen himselfe into Gods presence, and listend vp one faithfull praier, these stormes would haue vanished (as a mist before the Sunne) and he would haue saued himselfe a great deal of paines: but he cannot as yet pray, and therefore as yet here is no comfort. O let our sorrowes bring vs speedily to God, and then comfort will come riding vpon the cloudes towards vs. Let vs presently fall to praier and thankesgiuing, as once *Iob* did, and betake our selues to the word and promise, or to some holy conference, when our fittes doe come vpon vs, and we shall quickly breake the course and strength of them. Thus if we will learne to denie our selues in worldly things, vsing them so, that we abuse them not; if we will thinke on crosses before they come, and not leaue all till afterward; if we will be iust in getting, and vpright in vsing the things of this life, that we doe not enuenim them with sinne; if we will bestow our sorrow on our sin, and make that our chiefest griefe and greatest crosse; if (lastly) we will be much in praier, thankesgiuing, meditation of the word, &c. our strength will bee so much against crosses (at least) our comfort in them, that wee shall not need to feare any hurt from them, but may comfortably expect benefit by them: sure it is, if these meanes keepe vs not dry shod, they will keepe our head aboue water, wee shall bee but washed with *Aa. 27.*

Chap. 4. 6.

D 3

Paul,

A. 27.

Paul, not drowned. And this of that use; you shall finde mee briefe in all that followes. A second use is this:

Do Gods best children exceed sometimes in sorrow for outward things? then must wee not be altogether discouraged, though wee find our worldly greefe more then our spirituall sorrow, for this is a thing that may befall the best, they may be immoderate in the one, when they are too short in the other: the best haue many teares to bestow vpon some outward thing, when they cannot without much trauell weep for their many finnes; was not this sometime good *Dauids* case? But is not this (will some say) a vile thing that we should more grieue for outward things, than for sinne against God? It is so, and doth it not shew, that wee are wonderfull carnall? It doth so: why then; what then? How can I bee Gods child? why? how is *David*? did you euer heare him more loud for his sinne then here for *Absalom*? did hee

1. Sam. 30. 4. not weepe at *Ziklag* for outward things, till he could weepe no more? and yet for all this I would not say that *David* loued outward things more then God, or that his finnes lay lighter then his crosses: for first, hee had more sorrow for his sinne, then he should or would haue had for outward losses when hee was *David*. Secondly, a little godly sorrow is more then a great deale of worldly; more (I say) in substance, though not in bulke, as a little balme water is worth a poole of mud, a little gold comes to more then a great deale of brasse. Thirdly, his carnall and worldly sorrow was but a sudden storme, a land-flood, his spirituall a constant guest; though it were composed and silent (as the deepest waters are most still) yet was it deepe and soaking. Now what wee say of *David*, the same (if you change the name) must be vnderstood of euery good christian, who is not to be considered according to that hee is, when hee is drunken with passion, but according to that hee is when hee is his owne man and in his wits; neither must wee looke what men do, but what they meane and would do: and therefore so long as wee desire to make our sinne our grearest sorrow, and iudge our selues for our security, so long as wee giue all entertainment to godly sorrow,

and

Abfaloms Funerall.

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& stand to keep out worldly, we are in Gods account more spirkuall then carnall: as with men, he that keepes a constant house all theyere, is said to keep a better house then hee that saies it on once in a twelue month. And this for that point; Now it followes:

O my sonne] From *Dauid's* meurning and behauour in this particular, let vs note one thing more: you heare the man, you see his behauour, was *Dauid* wont to beare crosses so? nothing so; but you see how it fares with him now, he can not helpe it. Hence learne wee, that Gods children, who beare some crosses with great wisdom and moderation, are sometimes foiled in othersome, and faile in both. Who could behaue himselfe better then *Dauid* in the matter of *Shimei*? who worke in the case of *Nabal*? how sweet his carriage in many passages betweene *Saul* and him? how admirable his behauour in one childes death? how absurd in anothers, nay how diuersly affected with the cause of one and the same *Abfalom*? what gracious speeches did he once utter when he fled from *Abfalom*? what a bedrole haue wee here at his death? who could more forget himselfe then heere hee doth, thus to take on at such a time, in such a place, on such an occasion? How farre was this from policy, how farre unlike his carriage in other places? good *Dauid*, the same that would make to heauen at other times, so soone as the crosse had given him sum mons; the same that was vsed to beare afflictions as patiently, as hee beares this (to say no more) immoderately. And touching *Iob*, could any man living behaue himselfe better in some crosses? In all this (saith the Lord) summing vp his behauour in the first conflict) did not *Iob* sinne, nor shew the least folly in charging folly vpon God: in all which? not in all that first conflict wherein he was so nearely toucht, in his goods and children, but his behaulour it was most religious, hee humbled himselfe and worshipped, his speeches very gracious. The Lord hath done all, hee is righteous in all, and blessed be his name. Thus *Iob* at that time, on that occasion; but how afterward? who hee? hee challengeth G O D into the schooles to dispute it out, if he would not take the challenge

Doct. 3.

Read 1. Sam.
25 & 2. Sam.
16. & 2. Sam.
12. & c. 1. Sam.
15. 26. & c.

Iob. i. vlt.
verse.

See chap. 22.
3. 16. 21. & 23.
3. 4. & c.

it was because he was not able to stand vnder his arguement. The like may be said of *Ionab*, a man of good behaviour; in the first chapter, hee makes an honest confession both of his faith and of his fault, settles himselfe to die, and lookes as if he would to heauen anon; but at another time in a smaller crosse, he is no more like himselfe, then an apple is like a nut, hee chides handsmooth with God, and will stand to it that God knowes not when a man speaks reason if he would rearme him vnreasonable in his passion. But what might be the reason (to passe more instances.) of this so wide a difference? what might be the cause that these so worthy champions are thus sometimes soiled? I will tell you: first, It pleaseth God sometimes to set on a crosse, and to make it stick by a man, either because the same party would looke besides former crosses, or kicke them off too lightly, or else because he would let him see himselfe, and know what he is of himselfe, or for some other cause vnkowne to vs, but alwaies iust in it selfe, and well known to God: Now, if he purpose so to doe, either to withdraw his assistance, or to increase the smart, alas, who can stand vnder it? and thus we see Gods best children more troubled now and then with a trifle (in comparison) then with greatest torments at an other time; and as Christs looking back on *Peter*, did more affect him and worke vpon him when hee pleased to worke with it, then many words did at another time; so many times a word misplaced, a countenance mis-set doth more gaul vs, then twenty greater matters, (when God is pleased to pay vs) because euer that is the crosse which he will make the crosse, that most piercest which he sharpeneth most.

2 Sometimes wee haue not denied our selues in some particular lust, and then if a crosse light there, it soone enters and eates deepe, because wee our selues doe giue a sting vnto it; an affection ynmortified is as soone wounded as a scalded head is broken: thus, if you had hit *Dauid* any where else, hee had beene for you, hee could haue borne it, but if you touch his *Absalom*, you pare the quicker, you touch his life. Sometimes againe our crosses doe not master

Absaloms Funerall.

27

vs, they doe but nettle vs, and then they raise those tempests which they cannot lay, they doe but bait, they doe not worrie our corruptions, & so they make vs chafe. Thus (in *Elishues* iudgement at least) the cause why *Iob* did so bestir him and lay about him, was, because God had not dealt in extremity with him. Thus *Jonah*, who was tamed when hee should be drowned, was a little too lusty for a goard. And surely (brethren) if our crosses were sometimes more, I do not thinke but our fits would be fewer, our outward carriage (at least) better. Three ierkes sometimes make the child yeeld, when one would make him dance and stamp. Lastly, crosses sometimes steale vpon vs before wee haue armed our selues, and then it is a world to see how wee goe downe the winde: *David* can say somewhat to this also; hee was fitted for crosses when the child borne in adulterie died, his heart was softened; he had reason to expect its death, sith he was told no lesse, but here hee lookes for no such matter, hee giues in charge that the yong man *Absalom* (an old traitor (though his boy) should bee lookt vnto, hee will not suffer himselfe to thinke that *Absalom* must die, hee will not bee humbled for his sondnesse past, because hee did not meane to amend it: and therefore this lies vpon him more heauy then sand, he cannot beare it, as hee bore the other: and thus we must leaue the point, as we found it at first, and tell our iudgements, that one crosse soiles vs, yea, laies vs on our backe, when another (perhaps a stronger) cannot stirre vs, because the Lord sets on one more then another, because wee are lesse sound in one place then another, because we are lesse mastered by one crosse then another, because we are lesse prepared for one then another.

Now the point is prooued, let vs not suffer it to passe without some vse, though we bee the briefer. Learne hence at least a double point of wisdom: the first respects our brethren; them wee must not too lightly censure for their weaknesse and tenderesse in some crosses though light, sith that cannot be light, which God will make heauie; sith that may be light to one, which is as a mountaine to another; sith those our brethren may manfully beare farre

Iob 35.
penult:

2

2: Sam. 12.

Vse. 12.

forer crosses then our selues, though humbled in some particular; sith briefly, that which is heauie now, may anon bee light to them; and that which now is as a thing of nought to vs, may anon be somewhat, if God shall set it on: soft then (my brethren) let vs not be too eager vpon *Dauid*: it may be we haue buried no *Absalom* as yet, (at least dying in such a sort) it may be wee would haue busied more then *Dauid* did. Had *Shimei* so greeted vs, or *Saul* so pursued vs, like enough *Dauid* would haue beene at patience before vs, in twenty other crosses, and so may our brethren too, euen those wee most censure: and therefore haue some patience and mercy toward the afflicted, account not eue-ry one proud, and carnall, and froward, that is foiled, when wee stand.

2

The second lesson our selues must take forth, and make it our owne: and it lookes two waies, as if it were on both sides the leafe. First, if wee haue in some measure quitted our selues well in some one or few afflictions, we must not presently triumph and grow secure, as if the day were ours: wee may now giue them the fall, and by and by bee tript downe our selues, if wee looke not to our feet. *Dauid* is before vs heerein: he fought more battles then twenty of vs, and that with great courage and good successe, yet is not *Dauid* able to stand against this crosse: his *Absalom*, his *Absalom* could not be forgotten. And what though wee haue buried a friend? It may bee wee know not what it is to burie a father, a childe, a wife, a husband. If *Amnon* bee dead, wee cannot tell what an *Absalom* may worke when his death shall be vntimely. Say pouerty be no great burden to vs, it may bee paine and sicknesse will make vs roare: if these blow ouer, a cloud vpon our names may happilie trouble our patience: if wee can bee patient when other mens faults are serued into vs, and laid in our dish, yet it may bee wee shall not claw it off so well, if our kinsfolkes, seruants, parents, children, yoke-fellowes, shall breake forth, and vnmuzzle the wicked against vs. O then let not him bragge, that puts on harnesse, as hee that puts it off: let no man be secure, but euer stand vpon his gard, still rea-
die

Absaloms Funerall.

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die to receiue and to award these blowes that fall vpon him like haile and shot: and so if he doe, then on the other side, let him not cast away his buckler because hee was wrought a rap, but looke better to his hand another time. What though *Dauid* bee now downe? hee may rise againe for all this, and prooue himselfe old *Dauid* still: though he be a little eclipsed, yet may he shine forth afresh, and make many an holy prayer and Psalm after this: and though he now flie, yet may he fight and triumph againe ere hee die, and so mayest thou too, though for the present dejected. That *Peter* that was once afraid of a wenchs face, will not after feare the threats of any aduersarie: and hee who is sometimes base in a trifle, may after play the man in greatest trials. Say not then, if I cannot beare the losse of a childe, of a friend, of a little wealth, a little ease, a little sleepe, alas, what shall become of me if it should come to fire and faggot? How shall I part (part I must) with my dearest pledges, and neere friends, and with all my goods? Yes man, heare me in one thing that I shall say, *Jonah* may with more patience part with his life at one time, then with a root at another: and that God that can make light crosses heauy, and shadowes of crosses looke like mountaines, can (if he call thee to them hee will) make heauy crosses light, and mountaines shadowes. And thus briefly for that point. Beare me companie thorow one point more, and I will trouble you no further, and will be brieft in that. For whom doth *Dauid* thus mourne? What is he whose death is thus lamented? Heare him, *O my sonne, my sonne*. Which sonne? *O Absalom, Absalom*. *Absalom* is then the man. And heere a strange matter is offered to those that know not the heart of a father. The sonne practiseth against his fathers house, robs him of his children, abuseth him in his wiues, seeketh to spoile him both of life and liuing: and the father, what doth he? he weepes for him, hee mournes ouer him, hee would die for him: thus doth *Dauid*. In whom see what a kinde and godly fathers affections is to Doct 4. his childe. No vndurifullnesse, no practise on the childes part, no not death it selfe can diuide betweene him and his

Cant. 8.

child. What though *Absalom* can forget *David*? yet *David* cannot forget him; what though hee bee a very vngracious impe; yet he is my child: my child (saith *David*) I cannot but loue him: and indeed hee ouerloues him, which I doe not commend, but onely obserue to note the strength of parents loue if it bee naturall, a loue indeed as strong as death, as hot as fire, like that which *Salomon* speakes of in another case, which cannot bee put out with water, nor bought out with siluer: and can it bee otherwise when parents bee religious, sith God and nature both command grace and nature, both inforce loue, though not fondnes? you that be parents saue mee the prooffe of this point, and do but heare why I note it.

Vse 1.

First do kind and godly parents so loue their children, that you may sooner find too much carnall, then too little naturall affection in them? then shall they neuer make it good to their owne or others soules, that there is anie goodnesse in them who beare no affection to their owne children. Those parents that haue no naturall affection, can they bee spiritually affected? Doth that spirit which makes vs louing to all, lodge in the vnnaturall brest? Can they loue Gods children, that beare no loue to their owne bowels? Can they loue their enemies, can they call God Father, that are tyrants to their owne children, their owne flesh? No no: it argues grosse finnes, and a fierce conscience, when men be so fierce and violent against (mankinde I might say, I must say) themselves. What, parents not to feele their children when they cry, Father? not to finde their bowels moued when they thinke on a child? what not of a religious child? Why then blush yee Dragons, and be yee ashamed, O Beares and Tigers, that your Lords should bee (so beastlike say I? nay) so diuellish: for what creatures but Diuels hate their seed? Nay could Diuels haue naturall seed, would they hate their owne trow yee? But why spend wee words on them, who haue the curse vnder scale, as *Paul* shewes? *Rom. 1. 5.*

2 Secondly, heere is somewhat for children also. Is the affection of godly parents such, that they cannot chuse but

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Absaloms Funerall.

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but loue their children; and out of their loue, grieue at their vnkindnesse, weepe for their impietie, mourne for their sorrowes, and take to heart their follie? why then the children of such parents must take to heart their former stubbornnesse, and for the time to come forbear those practises that might bee matter of griefe to their parents. How canst thou refresh thy selfe with that which is a sword in the heart of thy dearest friends? how canst thou thinke to escape the hand of God, when thou wilt feed vpon the blood of thine owne parents, and make them as wearie of the light as *Dauid* now is? Is it not sufficient, that already they haue cared, and sighed, and groaned, and wept for thee; but still thou wilt kill their soules with griefe? What if thou canst shake it off? Can a father shake out his heart? Doth their loue nothing moue thee? nor their care, nor their paines, nor their teares? nothing? O that *Absalom* had scene or heard his fathers complaints: he thought that now, because he loued not his father, his father could not loue him: but that is thy errour (cursed viper.) The father loues, when the child hates; and then can *Dauid* say most feelingly, *Handle the yong man Absalom well*, when *Absalom* could say (if shame did not stop his mouth) *Handle the old Carle Dauid roughly*, at my request: yea then can *Dauid* die for *Absalom*, when *Absalom* had as leefe die as see *Dauid* liue. Had *Absalom* knowne this, would not he (thinke you) haue relented? would not his rockie heart haue yeilded? What could hee haue said, if *Dauid* had said but this vnto him, O *Absalom*, O *Absalom*, did I call thee *Absalom* for this? Is this to be a child? Doest thou also thinke my griefes too few? Was it not enough to be crossed in my familiars, in my father in law, in my owne brethren, in my wife, but my owne children must adde vnto my griefe? Must *Absalom*, that I loued so well? Is it not sufficient that thou hast robbed mee of my children, and brought mee almost to the graue, but now thou wilt haue my crowne and my blood? Did I spare thee for this? Was I a meanes of thy life, and wilt thou bee of my death? Would I die to doe thee good, and wilt thou die

5. Verse.

vnlesse thou maist hurt me, what thou my sonne; Is not *Dauid* thy Father, *Maacab* thy mother, dost not know vs, &c. canst thou forget vs? hast thou been a father thy selfe, & yet risest vp against thy father? what (I say) could *Abfalom* haue said to such a salutation? but he is not so happy to heare his father, & therefore he proceeds till vengeance will not suffer him to liue, but hangs him vp against the sunne. And let all disobedient and rebellious children take warning by this one thus hanged vp in gibbets; and know, that if the kindnesse of their parents cannot breake their hearts, and worke them to remorse, the hand of God will bee vpon them and pursue them, till the rauens of the vallies haue pickt out their eies, and the flames of hell haue seized vpon their soules.

3

Last of all, heeres a word, both of instruction and consolation for all sorts; both parents and children, high and low: Is the loue of an earthy father (if godly) so great? doth he take so much to heart the vnkindnesse of his children? is he so sensible of their griefes? so wounded with their sorrowes? What then is the affection of our heavenly father towards vs? how tenderly doth hee take disobedience at our hands? and therefore how great should our mourning bee for our great and many contempts? how ought wee to poure forth our soules in teares, and to lament with a great lamentation, like that of the *Egyptians* for *Jacob*, that of the *Israelites* for *Iosiah*, that of a father, for his first, his onely sonne? how deere should the name of our God be vnto vs, how tenderly should wee take those contempts and indignities, that are cast vpon him, who is so feeling of euery sorrow that befalls vs? O Lord, that we had an heart to weepe ouer Christ, and that the rebukes of God did fall on vs! ô that our owne sinnes could cause such teares, as other mens did wring from *Dauid*! O that the word would smite our hearts, and cause water to gush out of these rockes; ô that wee stood affected to God as *Mephibosheth* to *Dauid*! he mourned, he fasted, hee wept in this distresse of *Dauid*, we laugh, we feast, we do not, we cannot weepe, though we our selues haue risen against our soueraigne, and holpen to dethrone him. Ah (brethren) shall

Zach. 12.

Psalme. 119.
136.

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Absaloms Funerall.

33

David mourne for others finnes in his Psalmes? shall not we
 for our owne? Shall *Dauids* good subiects take to heart
 his afflictions? shall not wee rebellion against our king? ^{2 Sam. 10.}
 shall *Dauids* seruants bee ready to smite him thorow that
 shall raile vpon him, and shall not our hearts arise when ^{As Leuit. 24.}
 the name of our God is smitten thorow, when our father ^{11.}
 is railed vpon? nay, shall *David* thus crie out, my son, my
 sonne, for a wretch that would haue killed him; and shall not
 we mourne ouer Gods sonne whom we haue slaine? yes bre-
 thren, we must mourne, if we will bee comforted, and make
 Gods case ours, if hee shall make ours his; which if wee doe,
 then behold what comfort is here offered: for what? is
 there such affection in an earthly father? what then, may
 wee expect at Gods hand who is an heauenly father, whose
 loue as farre exceedeth ours as the heauens are aboue the
 earth? can *David* (I lead you no further) loue *Absalom*?
 such a child, because a child? can his heart yearne after
 him, can he be pacified toward him at *Joabs* request, when
 he hath slaine his sonne; and is it not possible that G O D
 should be friends with vs at Christs request, though we haue
 slaine our selues and the Lord of life? Can *David* loue *Ab-*
salom, when he hath defiled his concubines, when hee seekes
 his kingdome, his life? can he then die for him when *Ab-*
salom would be his dearch, can hee doe all this, though his
 sonne doth not submit, doth not repent, doth not craue
 pardon, but is vp in armes against him; and will not God
 (whose loue is infinite) for Christs sake, forgiue his chil-
 dren when they come vnto him, confesse their fault, be sor-
 rie for it, and desire amendment? O my brethren, doe not we
 wrong God exceedingly when we will not yeeld him as
 kind as *David*? say, thou hast beene as bad as euer *Ab-*
salom was, vnholly, vncleane, vnnaturall, would not *David*
 be friends with *Absalom*, if he had confessed his fault; and
 shall wee doubt of God? O but *David* was fond, God is
 iust; yea but the question is, whether *David* hath more
 fond loue then God hath true loue: say it were his fault,
 here is the point, is there so much badnesse in *David* as there
 is goodnesse in God? nay, I put it vpon thy selfe, what can
 thy

1 King: 20

thy child doe, but thou canst pardon the trespasse against thee, so now hee will be honest? wherefore then (for conclusion) this I say, whatsoeuer thy sinnes bee, neuer sit downe discouraged; despaire in thy selfe, but euer hope the best of God, so long as thou vsest his meanes: thou hearest that he is a mercifull God: do now as *Benhadad* did to *Ahab*; humble thy selfe before him, confesse thy sinnes, bewaile them, cast off the allowance of them, and endeavour new obedience, and though thou hadst as many sinnes vpon thee as there bee sands on the sea shore, and those as great as *Absaloms*, yet shouldest thou find mercy and be pardoned; thy sinnes were finite, God onely infinite. Thus in a more generall manner, we haue run thorow the chiefe matters of this text. Now it shall suffice to name onely the particulars, or rather some few of them, such as are these following. In that all this stirie is for *Absalom*, *Dauids* delight, wee see that the more Gods children set their hearts on any outward thing, the more they shall bee crossed in it. Let *David* please himselfe too much in *Absalom*, and *David* shall smart for it, this his greatest ioy shall prooue his greatest crosse.

Againe, if Gods people can bee content that their children should crosse God, God will bee content that their children shall bee crosses to them. If *David* will bee so ridde that his child must not be chid nor shent, God will bee so good, as to giue him his paiment for it.

Againe, if Rulers will giue life when God calles for death, they shall helpe themselves to sorrow, and their friends (so spared) to shame: If *David* will be so nice, alas prety ducke, who can find in his heart to execute, yea or to correct such a sweet baby and so let him goe, God will finde a time to pay *David*, and to reach *Absalom* for it. Againe, in *David* we see, that in the best when crosses come, the flesh will play its part, and lay about it a while, *David* must run himselfe out of breath, before he can stand on any ground, &c.

FINIS.

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